THE FRONTIER

A CHRISTIAN COMMENTARY ON THE COMMON LIFE

EDITED BY
PHILIP MAIRET AND ALEC VIDLER

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

JUNE 1951
Vol. II No. 6

ENCOUNTERS
WITH DOUBT

•

SOCIAL
RESPONSIBILITIES
OF INDUSTRY

•

CHRISTIANITY & HISTORY

Sir Arthur fforde, R. G. Stansfield,
University Discussion Group

BASIL BLACKWELL · OXFORD

F. D. Maurice

A. M. RAMSEY

Professor Ramsey's Maurice Lectures deal specifically with Maurice's theological position and with the relationship of his ideas to the main theological tendencies of the last 150 years.

10*s.* 6*d.* *net*

Clarendon

History, Politics, & Religion

B. H. G. WORMALD

A study of Clarendon as politician and historian and of his part in religious controversy in the critical period from 1640 to 1660. 25*s.* *net*

The Coming of Christ

C. H. DODD

Four chapters on the significance of Advent broadcast shortly before Christmas and now printed as a companion volume to Dr Dodd's earlier broadcast talks *About the Gospels*. 3*s.* 6*d.* *net*

CAMBRIDGE UNIVERSITY PRESS

CONSTABLE

Saints and Parachutes

JOHN MILLER, G.C.

Illustrated 12*s.* 6*d.*

Side by side with his story of hair-raising adventures with "live" land-mines, one of the first winners of the George Cross relates a spiritual adventure

Bruce Marshall

author of *All Glorious Within*, etc., writes :

"*Saints and Parachutes* is the work of a man who has sat at the feet of both Gamaliel and Galileo and who has learned to look at the world both through a stained-glass window and through a telescope, and to tell accurately his two visions. It is not only mines which John Miller dismantled ; he quietly refutes the blundering blasphemy of our latter-day pragmatists. Copies of this book ought to be in the hands of all prelates or politicians. I wish that I were a reviewer so that I might say publicly how very good I think this book is."

10 ORANGE STREET LONDON W.C.2

Policy for the West

BARBARA WARD

Author of *The West at Bay*

"The literature dealing with the problem of keeping the Free World free is assuming very big proportions, but this is a contribution to it which no student, no politician or man of affairs can afford not to read. It is a cool appraisement of the existing situation as between East and West."—W. J. BROWN in *Time and Tide.*

12*s.* 6*d. net*

Conscience and Reason

GRACE STUART

Author of *The Achievement of Personality*

In *Conscience and Reason* Mrs. Stuart traces the awaking of consciousness and its growth into conscience through the individual's attempt to adjust himself to the community. The closely reasoned argument of this book is that if we are to learn to nurture a more universal and creative conscience, reason and not guilt must be the arbiter and love and approval the methods.

15*s. net*

ALLEN & UNWIN

Nelson's Philosophical Texts

A new series, specially designed for general philosophy students, under the general editorship of Professor R. KLIBANSKY, M.A. PH.D. *Frothingham Professor of Logic and Metaphysics, McGill University,* and Professor R. D. MACLENNAN M.A. *Macdonald Professor of Moral Philosophy, McGill University.*

FIRST TWO TITLES

HUME
Theory of Knowledge

Edited with an introduction by D. C. YALDEN-THOMSON. The aim of this volume is to furnish a sound introduction to Hume's theory of knowledge. The text consists of *The Enquiry Concerning Human Understanding,* about 100 pages of salient passages from the *Treatise,* Book I, and Hume's own *Abstract* of the *Treatise.* 7*s* 6*d*

HUME
Theory of Politics

Edited with an introduction, by Professor F. WATKINS. This book provides a wide but thorough view of Hume's political philosophy, and contains the *Treatise,* Book III, parts 1 and 2, and those of the *Essays,* Moral, Political and Literary, which deal with political subjects. 7*s* 6*d*

IN ACTIVE PREPARATION

BERKELEY
A Collection of his Philosophical Writings

Edited by Professor T. E. JESSOP. Consists of the *Essay on Vision,* the *Alciphron,* the *Siris,* and the *De Motu,* as well as the *Three Dialogues* and the *Principles.*

Provisionally 8*s* 6*d*

NELSON

The Frontier

Published monthly in continuation of
the work of
The Christian News-Letter

Annual Subscription 12*s.* 6*d.*: *Single Copies* 1/-

All Correspondence about Subscriptions to the Publisher
BASIL BLACKWELL, 49 Broad Street, Oxford.

All Letters to THE EDITORS to be addressed to
The Frontier, 21 Essex Street, Strand, W.C. 2

Printed for Basil Blackwell, 49 Broad Street, by The Church Army Press, Cowley, Oxford, England.

CONTENTS

MONTHLY LETTER – – – – – – 219
Occupational Problems : Moral Legislation

INTERIM – – – – – – – – 227
The Jesus Families—The British Council—Housing

ENCOUNTERS WITH DOUBT – – – – 229
By Sir Arthur fforde

SOCIAL RESPONSIBILITIES OF INDUSTRY: TWO APPROACHES – – – – – 239
By R. G. Stansfield

A UNIVERSITY DISCUSSION ON CHRISTIANITY AND HISTORY – – – – – – 251

LETTER TO THE EDITOR – – – – – 256
From Maurice B. Reckitt

REVIEW – – – – – – – – – 259
The Science of Humanity

OUR CONTRIBUTORS

SIR ARTHUR FFORDE is Head Master of Rugby School and a member of the Christian Frontier Council.

R. G. STANSFIELD, originally a physicist, was led through war-time "operational research" experience to his present scientific interests in people in industry.

THE
FRONTIER
A CHRISTIAN COMMENTARY ON THE COMMON LIFE

Vol. II. No. 6. JUNE 1951

Monthly Letter

DEAR READER,

We address you in this personal style because you were the subject of a conversation we held with our Editorial Board the evening after the last number had gone to press. It was not one of our regular meetings to discuss the next issue, but a special conference about our plans for a longer time ahead, and most of the talk turned upon what you want and expect of *The Frontier*. Much of this we know or can assume. You would not be readers if you did not have broadly the same interests and aims as those we have been trying to serve. But in doing so we need and welcome such letters of suggestion and comment (still too few!) as you choose to send us. And in some recent ones there has been a line of criticism that again engaged our attention. It comes from readers who think that even when *The Frontier* has come nearest to giving a clear lead upon problems of Christian responsibility in the world of to-day the conclusions that the writers have drawn could be directly useful only to a few. Instances cited are Sir John Maud's contribution upon the problems raised by administration, and Dr. Oldham's on "a faith that rebels", both of which attracted wide appreciation and comment; but the complaint of the critics mentioned is that the questions they raise are such that very few, except key men in public

affairs, can do anything about them. Could we not do more for the ordinary reader?

Effectual "Encounter"

The "ordinary reader" is, of course, a convenient generalization for a multitude of special cases. Everyone who shares *The Frontier's* aspirations and anxieties about the place of Christian values in the common life is in practice responsible for those values as an individual person in a position which is no one else's. Moreover, his only ultimately real influence as a believer and a human spirit is that which he has upon other individuals, the effective witness he bears to the faith that is in him. There can be no general description of these personal and "existential" operations; every encounter is unique. All one can give is such an account of the matter as Sir Arthur fforde does later in this present number—in his "Encounters with Doubt"—a record of personal experiences, and of reflections upon them. But this cannot show another person how to do likewise, for any call and opportunity will come to him in a different context. Every effective "encounter" is an individual, immediate response to three things in one—to an inner call, to another person, and to an existing situation or set of circumstances, each of which is equally important. But in recent years attention has been specially directed to the third.

Occupational Problems

The frequent appearance of this word "situation" in Christian discussion dates from some time in the "thirties", when the churches awoke to a new and alarming realization of what was implied by their numerical weakness in a world that was being transformed by forces indifferent or hostile to their faith. One way of coping with this, by now familiar to our readers, has been an effort to extend Christian witness into the common life by means other than those of traditional evangelism, not least by upholding Christian values

in their various occupations. Many questions that are raised here vary with different kinds and conditions of work ; and the attempts of Christian groups to find the answers have been a main reason for the existence of this journal and its predecessor. (Thus the " ordinary reader " has a reasonable ground of complaint if we have not yet published anything that seems to light up his own problems of this kind.) These efforts are not primarily concerned with the duty of making a moral stand against individual malpractices in different occupations. Cases of that kind must usually be dealt with individually by personal encounters such as Sir Arthur fforde describes. Much wider problems are discussed by the most active and articulate groups known to us ; notably by professional groups in spheres of work where both aims and conditions are being changed by new techniques or by social and political pressure. In medical circles, for instance, where the spiritual consequences of such things as psycho-analytic treatments or brain surgery are debated, or the growing disabilities of the general practitioner—it is here that we find Christians restive in the grip of tendencies that they suspect of being destructive of human personality. In educational groups they are similarly concerned about the basic presuppositions of their work. Nor is this mere conservatism. Their aim is usually to meet the challenge of certain innovations by discovering alternative courses more consonant with the Christian doctrine of man. Productive industry is in a special case, because nearly all its human issues are rooted in the proletarian revolt that is the perplexity of our whole civilization. But here, more than anywhere, Christian groups have striven to understand the situation in detail and laboured—not without effect—to humanize industry from within.

Inescapable Conditions

These researches help individuals to answer questions set by their immediate surroundings and to act with more integrity in them. If they yield less in the way of general

conclusions or plans of action than some people expected, the reasons are soon realized by those engaged in them. One colleague of great experience in this field points out that if you define an attitude or line of action within a trade or profession as specifically Christian you are likely to appear "sanctimonious". In working life the Christian is subject to just the same social conditions, craft traditions and methods as all his colleagues. If what he puts forward is to be acted upon it must be justified by reasons all can share, and attempts to claim spiritual sanction for the little that is usually possible in existing conditions can be quite nauseous. In all action there are inescapable compromises. Shakespeare once wrote that he felt stained by the profession in which he was called to exercise his genius. A Christian doctor can for conscientious reasons refuse to treat a mental illness by a method he thinks vicious, or a lawyer may decline a case he regards as an abuse of law, and yet both may have to countenance the same action in others with whom they are professionally involved. The acceptance of a vocation involves endurance of the tensions imposed by its exercise, up to a point that only conscience can decide. And conscience acts from an intelligence beyond ours. We were lately reading a book which gives a remarkable example from the past.

The Converted Slave-trader

This is the new biography of John Newton, the eighteenth-century preacher and hymn writer[1] whose eventful life illustrates the relation between religion and social ethics, and also the *distance* between them. It was in a storm in the Atlantic, after his ship had delivered a cargo of negro slaves in Carolina, that this sturdy seaman recovered his faith and was converted—from damnation but not, at the time, from participation in the damnable. He remained a slaver and shortly after became a ship's master. Modern imagination

[1] *John Newton.* A biography by Bernard Martin. Heinemann. 15s.

boggles at a sea-captain conducting morning and evening prayer each Sunday on the quarter-deck over a hold filled with that merchandise of iniquity. But it is what Newton did, in no perfunctory spirit; and so, it seems, did other slave-traders in those days. This was a world in which the inhuman traffic was part of the accepted order of things, and evidently God did not tell Newton to change his occupation or, in any very self-conscious way, to reform it. The many letters quoted in the book and the sympathy and art of the biographer bring this man vividly to life again. His spiritual crisis, his conviction and newness of life are revealed from within, with a sincerity that any Christian would recognize as authentic. Conversion even made him more efficient in his trade. For the few years he was to remain in it, he still used the barbarous disciplines indispensable to the control of a shipful of slaves and a more or less mutinous crew. His conduct of this business, if not much more humane, at least lowered the death-rate, for he completed his last voyage without the loss of a single life of crew or cargo—an almost unique achievement in days when it was common for a third of the slaves to perish by the way.

The Economy of Providence

Not till many years later, after a long and useful life as pastor of a country parish and then as preacher in a City church, did Newton become an instrument for the abolition of the hideous trade by which he had once lived, and even then not of his own initiative. That was when Wilberforce, in a state of mental conflict and depression, came to him for spiritual advice. A man of high promise and prominence in politics, Wilberforce had lately been converted, and was feeling acute tension between his political work, with all the fashionable pursuits it involved, and the claims of the Gospel. Newton's influence had the effect of reconciling Wilberforce to his political calling; and out of this friendship there emerged, after a year or two, his real vocation as leader of the political movement to abolish slavery, in which

Newton was enabled by his experience to render powerful aid. Such is the economy of Providence, operating according to no rules that we can formulate.

Public Conscience

But the moral to be drawn is not simply that there are social evils that can only be remedied at the high level of state intervention. Wilberforce's original Anti-Slavery League of twelve members, mostly Quakers, could succeed as it did because there was a public with a conscience already quickened by the great evangelical movements of the preceding years. How many obscure personal crises, conversions and renunciations, among ordinary people now forgotten, were needed for the change brought about by that great wave of inspired preaching! This new public consciousness lay behind the Anti-Slavery laws and other humanitarian measures that accompanied—or rather followed—the Industrial Revolution: it is a moral force that is not yet spent. Indeed political successes have established a tradition that now misleads many into exaggerated reliance on what legislation can perform. There is a reminder of this in recent news from the United States, where official enquiries into certain rampant social evils have aroused the gravest concern by their findings. Though it seems to be unremarked in most comments here and in the U.S.A., these evils are largely an aftermath of the period of Prohibition. The American attempt to prohibit alcoholic drinks by law was a great act of moralistic idealism; but there was no adequate public conscience against alcoholic indulgence or in favour of prohibiting it.

Gangsters and Gambling

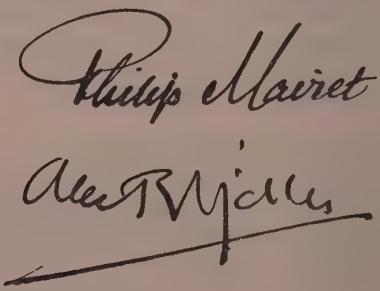
The consequence of taking a nation-wide, lucrative trade away from its open and more or less responsible operators was to put it into the hands of the criminal class. Normally there is no such "class"—the phrase is a misnomer—but this experiment went far to create one, since it gave every kind of lawless adventurer an opening to co-operate in a

kind of spurious social function. Bootlegging, though conducted on a basis of crookery and violence, produced its leaders, its customs, almost an underground feudal system. and it was after realization of this had led to abandonment of Prohibition in most of the States that the worst results ensued—or so it appears from the latest revelations. An underworld already so far trained and organized for anti-social pursuits, and deprived of its established rackets, naturally looked round for other social weaknesses to exploit. Gambling—the subject of Senator Kefauver's Committee—offered the most congenial opportunities and has been exploited on the most grandiose scale—far exceeding anything revealed by our recent Royal Commission on Gambling. And in the U.S.A. gambling combines appear to be also the basis for a wide range of other illicit operations. It is significant that the key positions in this conspiratorial underworld are not seldom filled by the same men, or their relatives, whose names were notorious in the bootlegging period. The new operations are evidently conducted with more efficient unscrupulousness ; their corrupting influence extends higher into business and official circles, and—worst of all—they are more and more respectably disguised. There can never have been such an example of the danger of driving an evil deeper by attacking it from above. It is no wonder the law-abiding public is dismayed, and that cries are raised for sterner repression. But on the whole Americans realize that the line of action most urgently called for by the results of those recent investigations is the raising of their standards of integrity and social responsibility, most of all in civil administration.

Regulation—and Reformation

The coincidence of the American enquiries with the appearance of our Royal Commission's Report on Gambling has aroused discussion of this subject in both countries. It has shown that there, as here, religious opinion is divided about the ultimate ethical status of gambling. We cannot

now comment on this aspect of the matter, which has occasioned some controversy in this journal and is the subject of a letter we print this month. On the iniquity of the commercial exploitation of gambling there is no such disagreement, nor on the desirability of preventing it by any means that are possible. One of the means proposed by the Royal Commission is, however, likely to be controversial. Would it be a good thing to regulate such an industry by licensing it, as the traffic on alcoholic beverages has long been regulated, not unsuccessfully? This is a point on which some who disagree on the personal morality of gambling will again diverge upon public policy towards it. Those who take the most rigorist view may think that any government control of gambling would give a colour of legitimacy to what is inherently vicious. That indeed would be so, if the State were to take over the gambling business and raise revenue by it, as not a few foreign governments do: but this is hardly to be feared in Britain. On the whole, we think that both American and British experience, in the analogous problem of regulating the drink traffic, weighs slightly in favour of licensing gambling. Licensing authorities bring to bear upon socially dangerous trades a flexible pressure which can be of some moral efficacy. They can at least prevent public conduct in these things from sinking below the average level of morality, and even do something to raise it.



INTERIM

The Jesus Families

" A Christian Communist settlement in China " is the title of an article in the April number of *The International Review of Missions*. This is an account of the Jesus Family movement, probably the most significant of the indigenous Christian sects that have sprung up in China. There are over a hundred of these " Families " in the northern provinces and the total number of persons in them is believed to be about six thousand. Their theology is highly " eschatological ", their prayer and worship are similar to those of the " Pentecostal brethren ", including ecstatic states, occasional trances, prophecy and " speaking with tongues ", and they live in poverty with community of goods. Marriage is honoured within the community, and since the oldest community comprises three generations this would seem to be a religious order of some stability. As a community of " proletarian class " it has responded to the professed aims of the present Chinese government " with the greatest pleasure, as fish coming to water ".

This sect is a most moving demonstration of a Communism beyond the range of materialist ideology or revolutionary politics ; communists who came to instruct are said to have remained to pray. The economic life of the main settlement appears to be excellently ordered at its minimum subsistence level, it is hardworking, and its medical service is run by members with modern qualifications. Its future in the changed conditions is of course unpredictable. An inflexible principle of Leninist politics is to allow no other party to get further to the left than the Communist party. Perhaps this does not apply when that Party is in power : but here is a movement further " left " than the Government, who appear to feel some uncertainty how to deal with it.

* * * *

The British Council

Cuts in Government expenditure have fallen heavily upon the British Council. The regrets which have been publicly expressed not only in this country but also at " the receiving end " abroad are an impressive testimony to the achievements of this now sorely tried service.

The cuts—if they are to be anything but mere retrenchment—will call for a reconsideration of ways as well as means. It is at this point

that public attention is most needed, for not the least alarming feature of Government policy in this matter is the absence of any indication of what part cultural representation abroad is to play in the grim international situation of to-day. To regard such activities as a luxury to be stowed away for easier, more peaceful times is to show a hopeless resignation to the arbitrament of material forces which all —not least the Government—would strenuously disavow. We must consider anew what is to be said and done with such funds as are still to be spared.

If, in our official cultural relations, there has at times been a degree of preciousness, or neglect of some aspects of our way of life, it is due perhaps to the difficulty of fairly presenting anything so diverse and complex as our culture through one organization. There has never been a monopoly in the presentation of our culture. The British Council came late on to a field where much was already being done in schools, universities, hospitals, learned and professional societies, often hardly conscious of this aspect of their work. The Council was a timely arrival, possibly a belated arrival, when much could have been achieved more effectively by regulation and sponsorship than direct organization. It is no less timely now that western influence, especially in the east, is in danger of being overwhelmed, to recall what has been done by independent organizations—not least by the British missionary societies. Rising costs and currency difficulties abroad and the steep decline in private subscriptions at home have been more serious obstacles to them than political opposition.

To see cultural representation overseas in true perspective we must keep both official and non-official activities in view, for indispensable though it be, the official without the voluntary may prove both expensive and unreal. British officialdom has an excellent tradition in this respect as the history of education in this country shows. The state and its cultural agents may find here some lessons worth learning.

* * * *

Housing

When Mr. Henry Brooke speaks about Housing at the last Frontier Luncheon of the present season, he will ask whether in a hundred years' time present ways of house-building will not be as severely criticized as those of the nineteenth century are to-day. This Luncheon will be held at the Royal Empire Society, on Wednesday, June 6th. Tickets (5s.) are still obtainable if applied for immediately from 8 The Cloisters, Windsor Castle.

ENCOUNTERS WITH DOUBT

An Address given by SIR ARTHUR FFORDE at a Frontier Luncheon at the Royal Empire Society, London, on Wednesday, 4th April, 1951

IT has been borne in on me, as I have at intervals wrestled with the prospect of this moment, that the best thing I could do about it was to start by asking you to have firmly in mind the limitations—and perhaps the utility of the limitations—under which I speak. I can put it best by quoting from Mr. R. F. Harrod's biography of John Maynard Keynes, for in an infinitesimal way my position resembles the one he was in when in 1927 he addressed the Cotton Trade in Manchester—with the important exception that he knew perhaps as much as they did about the subject. "I feel myself here to-day," he said, "in a very delicate and unenviable position. I am not a cotton man. I am not a professional orator. I have nothing sensational or novel to propound to you. I am just an individual bold enough, or foolish enough, to offer myself up for sacrifice, and in that spirit I hope you will accept me."

Now I am justified in quoting that because I mean later on to quote rather more extensively from the same fascinating biography of a very fascinating personality. As to the limitations under which I am speaking, what I feel is that so much in the way of discussion of matters of importance takes place among people who really are, though they would not admit it, very learned and very different; so that if, from time to time, someone who shares the perplexities and the muddle-headedness and the vast ignorance of the average man in the street, describes with any accuracy at all the things of which he has direct recollection, however small they seem, that description may be of some service.

This paper ought more properly to be entitled "Failures to encounter doubt". I don't mean by that personal failures to become doubtful, by any means. I think you will

see what I do mean as my paper proceeds. Because I feel myself that there is a good deal to be said for the view that our job these days is less to protect or defend ourselves from the attacks of doubt, and more to seek out means of creating doubt in others. In neutrals, as to whether their neutrality is tenable; or in materialists, as to whether their materialism makes any sense. And the difficulty of that is to get an encounter.

I had, and still have, an aunt who, among various aimiable changes of pose, one day decided that she would like to look as if she understood the game of draughts: and on one occasion, in an experimental sort of way, to beguile for her an idle interval, I went so far as to play a game of draughts with her—or so she thought. After about six minutes of rather mystified manoeuvring she became aware of a certain inadequacy, or possibly one should say unreality, about the game. It was attributable, in fact, to my having, in that experimental way, arranged the white pieces on the black squares, and vice versa. . . . By analogy, in the sentence "The Light shines in the darkness, and the darkness *does not encounter* the Light" I find something real. For this purpose I am using the word κατέλαβεν—the word behind *comprehend*, *apprehend*, or *absorb*—as meaning "encounter". It is not, of course, an equivalent: it is a partial substitution: partial, because while you cannot comprehend without an encounter, you can encounter without comprehending or absorbing. As for my aunt, she must remember, if she should hear this story, that I am far from deciding to which of us belonged the quality of whiteness or of blackness: indeed, I cannot precisely now recall which pieces were whose. For my part, I only remember for certain that the squares were different: and she, for her part—as far as draughts are concerned—never at any time, then or later, so far as I know, got as far as discerning what the game is really about.

I do really believe that to get as far as a real encounter with a real doubt is in these days for most people on the

whole unusual. And an aim, and an important one if that view is right, is somehow to increase the number and the depth of those encounters. The infiltration of the materialist attitude has become a saturation. All the presuppositions of everyday life are the presuppositions of the black squares. It is true that, in England at any rate, a good proportion of the pieces on the board are white pieces, answering, in appearance, to the strategy of the older faith. The ethic is still largely effective. But though the pieces may have that quality, I do not believe that for the springs of new action, in the main, the country understands what whiteness involves.

" The great light shineth in great darkness, the seed
that fell by the wayside hath been trodden under foot,
that which fell upon the rock is nigh withered away,
while loud and louder through the dazed head of the sphinx
the old lion's voice roareth through all the world."

I want to bring that into nearer focus, taking for this purpose examples which, if they strike you as childish, do nevertheless come, not always exactly verbatim, but always I hope truthfully representative of actual remarks, from conversations dating in chronological order from 1920 to 1950. On each occasion what was said affected, or might affect, a personal decision (I do not mean personal to me, but to those who spoke). These were not, therefore, purely debating points. They belonged to life.

This was in 1920, and it was made in my hearing by a headmaster (not my own), on vacation, to a parent. " The boy ought to make sure of economic independence. After that, if he still thinks as he does now, he could afford to enter the ministry."

In 1923—this was a young apprentice pick-pocket : " Do you mean to say that if you were sure that you wouldn't be found out, you wouldn't take what you wanted ? "

In 1926—by a colliery manager in the North : " The question whether a man has a living wage is easy to answer ; if he is alive, he has."

In 1936: "I do not want your views as to whether this is true. What I want to know is whether it is legal."

1948: "We are Jewish folk ourselves, but if you think it would be best for our son to be confirmed, please arrange it."

And lastly, last year: "I sent my son to your school to learn how to get on, but you people seem to keep putting ideas into his head."

None of these remarks involved for the speaker any doubt whatever. The definition of legality as distinct from truth occurred in the middle of meetings to settle the prospectus of a public issue of shares in a public company; I have told you, or else the context shows, where the others occurred.

Now, you may say, why put these very unimportant and trivial illustrations of a state of mind before a meeting like this, where everybody in the room no doubt knows from his own encounters all about that kind of attitude. Surely one knows, doesn't one, that it was only at an advanced stage in the journey that the Pilgrims encountered the Giant whose wife's name was Diffidence? Or that, as between the Temptations in the Wilderness, and the story of Gethsemane, and the question "Why hast thou forsaken me?" there is a unity, continuity, and correspondence; and that to be freed from doubt is to be able to say, of this life, "It is finished?" Why trouble us with these puerilities, for that is what they are? If that is how anyone here is feeling, I don't blame him—and yet, do you know, I rather dissent. It is comparatively easy for the average man to see the great questions, enacted by great men on the great stage, himself part of an appreciative audience: and it is I think too common to listen to the eternal verities, propounded as if by men who themselves were always in the faith, and never out of it: or who, if they were out of it once, can look back upon that journey through doubt as upon some remembered but now discarded path through perplexities to a vantage point on the timeless and impregnable Rock.

Whereas it is in the small things that people give themselves away, as any schoolboy knows.

No, on consideration, I think that each one of these quotations was the unconscious expression of the activating creed by which the speaker really lived. Reality, for him, was in the remark. That I think is their importance, and that is probably why I happened to remember them, some of them over many years and through several changes of scene—for these are things long remembered, without notes. Each one of them, it seems to me, indicated the existence of a state of darkness which was absolutely unaware of the neighbouring state of light. And yet in each case the speaker was a thoroughly likeable, and altogether well intentioned person—not excluding the young apprentice, who was a most dutiful son, anxious to help the family finances in those ways to which his talents applied.

Now ought one (surely the answer is yes) to have tried to bring that darkness to an encounter? And if so, could one do it? And if so, could one alter the state of affairs? And if not, then in what sense was one among those who passed by, and short of the standard of the Samaritan? I don't want to raise these awkward questions without at the same time giving what I think is my own answer—so far as I have got one—to some of them—as part of the sacrifice, if you like, that I am offering in standing up here at all. My answers are these: that in the circumstances in which the statements were made, to argue about them would have been useless. The battle would have been of words, the Argument would never have become Flesh. Therefore it became a question of other opportunity, and that would involve energy and time and the foregoing of other things. One had to recognize, for example, that the sort of meeting of, say, twenty-five busy people summoned at short notice and discussing under a time limit on a hot afternoon the preliminary draft of a prospectus of a public company, is never the sort of meeting at which to argue with a company promoter the relative values of truth and expediency. It is

a meeting, in fact, concerned with expediency, in the main; or at any rate, if it is the sort of meeting at which the question of truth actually arises, then you can expect that expediency is what really concerns it—or such was the case in 1936. I do not know what happens to-day. But on that occasion, where the document contained a statement which I personally thought untrue, and I was asked not to discuss that but to say as a matter of law whether and if so for how long the people who made it would be likely to go to prison (it would be most unfair to suppose that such questions are common in the life of a company lawyer)—on that occasion I confess that I lied. I told them the maximum sentence was fourteen years. In fact it would have been only seven, if I remember correctly how the law then stood.

It is, in fact, impracticable to do anything about these individual cases, except individually: at the cost of time, a cost of time out of proportion, very possibly, to what one feels is right. That one ought to do something about it is, I think, certain, within the available limits of opportunity. But it cannot be done without a drain on personality, a real putting of oneself out, in more senses than one. The leaven itself has to be expended, it cannot stay intact. Only a strain on the personality will do it. For most men, the sphere of real help is very limited, limited to direct personal impacts.

It is obvious, of course, that because there are diversities of ministry, and of energy, the volume and range of each man's own effort is varied. Those who are poets, writers, preachers, playwrights—those with the gift of putting into words some part or all of their personality, for them, through the Word in the words, the range can extend through space and through time. But alas, though this is true of some, how many more of such men there seem to themselves to be, than it seems to others there in fact are! For most, I think, to give any real service except by direct personal impact is no more possible than that a man should be

cured by touching the hem of the garment of any but the One.

The service any man can render, I believe, is the service of being himself, being as much in the Light as it is possible and allowed to him to be, and then being content to go beside another, putting his prayer for that other into that action, and leaving the rest to follow from that prayer. I do not know what thoughts move in the minds, if they have minds, of the mysterious constituent cells of a measure of yeast: but it may be something of that sort—a transmission by association.

That, I feel sure, can happen: and the sort of instances I have given are occasions offered for an attempt of that kind—the attempt to persuade another man, who seems not to know of its existence, of the possibility, alongside of him, of another hitherto unencountered reality: shedding, on his own presuppositions, the light of a quite different kind of activity, of which it seems he is absolutely unaware, to the nature of which his eyes have never been opened at all.

Actually, for the combat troops in this sort of engagement, the situation is in many senses a Korean one. The frontier of the territory is difficult to place—an abstraction known to cartographers, not a range recognisable by the unaided vision: the battles are not set battles: friend and foe are not always identified very exactly: and the debate is not really about the territory upon which the engagement takes place. The real enemy is somewhere outside it. We, the combat troops on either side, are the victims of something not ourselves, a necessity we do not understand. Perhaps that is where the possibility of companionship between us comes in. Certainly it is there. In none of the instances I have mentioned had I the least feeling that the speaker was other than amiable, well intentioned, doing the best he could by the values in which he believed. Only all the values were wrong.

But what happens when an encounter actually arises? I want to give two opposite examples, the second of which

comes from my own observation, and the first from Mr. R. F. Harrod's book, from which I am going to quote again. It is the story of an encounter between Keynes and an unnamed undergraduate of sporting tastes, included by that virtuous and lovable person into his Political Economy club in 1922, because he " thought it a good idea to mix a hearty element into his High-brow group ". In a " paper on Malthus there was a reference to contraception. The hearty undergraduate made a forthright protest; what he had heard was unseemly and immoral. . . . It was Keynes' invariable rule never to be caustic with undergraduates. He divided his rejoinder into two parts. First, there was the question of unseemliness. Keynes dealt with this in a few gossamer phrases. . . . The objector must acknowledge, whether he agreed or not, that Keynes' philosophy paid due regard to the claims of sexual delicacy. Then there was the question of immorality. Natural morals contained no principles which would stigmatise contraception. Therefore we must look to the morals of Theology. This question of Theology was important. Then suddenly he seemed to be speaking to the undergraduate directly, the room having vanished. He looked at him with a twinkle in his eye, which appeared to plead with him. He was talking to him as man to man. There were a few words only. What they seemed to say was that he, the undergraduate, knew that Keynes respected his theological beliefs, and also knew that he, Keynes, had no theology. They were both men of the world: they had a regard for each other's convictions and experience: they could not discuss them in the presence of other people. . . . The room made up its mind that it need not bother about these theological considerations ".

To the Greeks, foolishness: and yet how kindly done!

The thing happens also the other way round—to the Jews a stumbling block. It was not, however, a Jew, but another hearty young Englishman, who in my presence had an encounter with an elder of the church who, for all he knows or asks, may be a saint. There had been a lively

conversation in a small, haphazard gathering spontaneously assembled. It seemed to me to be going, as the phrase is, well. The particular young man, himself no great highbrow, had taken a successful and leading part. What he felt might perhaps, if one had wanted to be unkind, be summarised as the view that Christianity, even if unfashionable, was a jolly good show and could be made into a going concern if properly handled. After a bit the elder intervened.

"That sort of success might, for Christianity, be a failure, don't you think?"

"What do you mean, sir?"

He explained, in not many words: and there was a pause. The young man asked, "Is that a Christian idea?"

(For the honour of my school may I say that he had been told of it more than once before, though for him it had been, it seems, only words.)

"I think so."

"Well then, sir, all that I can honestly say is that I don't agree with Christianity."

The two looked at each other. The room, as in the Keynesian episode, had, it seemed, vanished. There was a corresponding but, I imagine, a different twinkle in the elder eyes: and it was the younger man who had the last word. The word was a continuation of his previous remark. It was the one word, "—yet".

Of course one doesn't often see that kind of thing happen in front of one's eyes, but I think it happened then.

I want to finish what I have got to say with two personal reflections which I am not offering in any shape as anything like self-advertisement. I myself have found from meetings of the Christian Frontier Council a kind of encouragement and a kind of opening of vision which I have not found to come from anywhere else. A meeting of to-day's kind is not, of course, the same as more intimate meetings in which it is possible for people who are feeling the stress of day-to-day decisions to get by interchange of thought and the community of prayer the necessary momentum given to

them. That momentum is necessary, if one is to replenish the reservoirs: since you cannot possibly render service to other people without an absorption of energy such as I have been trying to describe: and where is it to come from? Certainly it must be provided. The need is apparent. Looking back over a number of years as a lawyer in London, or as a temporary civil servant, I can see perfectly well that there were numerous occasions on which an opportunity was offered to me for doing something about these failures to encounter, opportunities of which, if I had been a better Christian, I certainly would have made more use; and it is quite nonsense to say that either of those two professions does not offer one day-to-day opportunities, which, if one is good enough, one can take, of spreading a sort of gradual and personal and individual change of attitude, not necessarily by talking. The second reflection I want to make is that although it may seem, in these wholesale-minded days, pessimistic to suggest that the possibility of anything going right is very narrowly limited—limited, mainly, to personal impacts—nevertheless it doesn't at all necessarily follow that the chain of impacts won't spread of its own, even—if such is the will of the Holy Spirit—to an extent wider than any wholesale effort could ever accomplish. For us to-day the words *chain-reaction* automatically suggest catastrophe: there are other kinds.

SOCIAL RESPONSIBILITIES OF INDUSTRY : TWO APPROACHES

The Future of Private Enterprise. GEORGE GOYDER. (Oxford : Basil Blackwell, 1951. pp. vii + 179. 9s. 6d.).
Steeltown. CHARLES R. WALKER. (Harper Bros., 1950. pp. xv. + 284. $4.50) (London : Hamish Hamilton. 31s. 6d.).

THESE two recent books bearing on the social responsibilities of industry may appropriately be noticed together. One, by a Managing Director and deeply-concerned Christian, analyses the purpose and legal constitution of industry ; the other, by a social scientist who observed the men and women who work in industry, describes the everyday life and informal structure of a works and of the community in which it is embedded. Both books are, at bottom, concerned with the place of human values in relation to industrial needs ; yet their approaches are so far complementary that the chief feature which they have in common is an original contribution to make to current thought.

Mr. Goyder acknowledges, in the preface to his book, the influence of the Christian Frontier Council of which he is a member. He is concerned to build a common purpose in industry, shared not only by the workers, management and shareholders, but also by the consumers, the local community and the community at large. He realizes that a morally-acceptable purpose is essential for the continued healthy development of industry ; and that tension and injury are inevitable if the formal framework is inconsistent with this purpose. He seeks to find the changes needed in the practice of companies to make them socially responsible, and the alterations required in the law of companies to make possible the acceptance of social responsibility by industry.

The book deals with the institutional framework of industry, and traces the historical development of the

existing company law whereby industry is formally responsible to only one of the parties to industry, the shareholders, and responsibility to the other morally-interested parties is denied. Lack of responsibility in industry cannot satisfactorily be made good by Government interference; it is necessary to recognize that industry is subject to the natural, or moral, law of mutual aid: which means co-operation, partnership, and the acceptance of mutual responsibility. This leads Mr. Goyder to advocate some form of co-operative structure whereby the company may have a corporate personality and a purpose with which the workers can identify themselves, and to the idea of the company as a Trust. He describes, as an exemplar, the Carl Zeiss Works in Jena, which were handed over to a Foundation by Prof. Ernst Abbe in 1896; and mentions briefly other, more recent, experiments in industrial responsibility. He then outlines a new legal structure for industry, designed to make power responsible, not to hamper it or subject it to detailed restrictions. His outline defines the company's responsibilities to the company itself; to the shareholders; to the workers in the company; and to the consumers of the company's products. The Board of Directors would have the function of Trustees for these responsibilities, and Mr. Goyder suggests directors charged especially with representing the interests of the workers and of the consumer; he suggests also legislation to provide for eventual withdrawal of the shareholders' interest by compulsory capital redemption over a period of fifty years. The working out of these principles will take time; but since the continuance of our economic freedom, in our present democratic culture which is largely Christian, depends upon their recognition, he hopes that they will become common ground. "When this happens a new industrial and social order will be born."

Steeltown has as sub-title "An industrial case history of the conflict between Progress and Security". In 1946 the National Tube Company, a subsidiary of the United

States Steel Corporation, announced that operations of its plant in Ellwood City, Pennsylvania, would within two or three years be moved to Gary, Indiana; jobs were offered in other company locations, especially Gary, to all Ellwood employees who would be displaced. Ellwood City's population was 14,000, and the tube mill employed about 4,000 persons; two thirds of the city's industrial wage earners worked there, and the city had grown with the plant on which its life largely turned. The day after the future move was announced, Walker, Director of Research in Technology and Industrial Relations of the Yale University Institute of Human Relations, was in Ellwood proposing to representatives of the three organized parties at interest—management, the union, and the community—that the Institute should undertake an objective study in the public interest of all aspects of the company's decision and its effects. "The purpose of the study would be both scientific and practical: to throw light on basic principles of human behavior under the impact of technological change, and to discover solutions to practical questions which might be of use to other companies, other unions, and other communities faced with similar problems." The present book gives an unfinished story: the findings of the first two years of this field study.

As it happened, the particular case picked for study by the Institute has not provided an instance of resolution of the conflict between the need for change, arising from technological progress, and the need for stability, arising from the human need for security. Before the end of the two years described in this book, the proposed move was indefinitely postponed, in consequence of striking and unexpected developments of human reactions to the situation. But the absence of solution to the conflict does not detract from the importance of the research, which lies in the insight given into the important factors in the situation and into why the situation developed as it did.

The book first describes the past history and present state of Ellwood City, of the tube mill, and of the technical

processes used to make seamless steel tube from the billet. Ellwood is an unusually well-integrated community, partly because circumstances had favoured a more effective, and earlier, operation of the " melting-pot " there than in most American industrial communities. An elaborate kinship system had, under favourable circumstances, survived to a degree unusual in an industrial town, and by the time of the study little " social distance " was found between ethnic groups. The book outlines the relation between organized business and the community, and between organized labour and the community (a description made vivid by, for example, a record of a typical day's telephone calls to the secretary of the local Chamber of Commerce—one of the key people in the city—and an eye-witness report of a typical meeting of the tube mill Local of the United Steelworkers of America).

An important section of the book describes " Life within the Mill ": the formal organization; the technological process and the corresponding human organization and patterns of life demanded by it; the job requirements made of the workers, what the worker thinks and feels about his job and the satisfactions he gets from it, the shop crew as a team, and what makes a good crew; the status system of the factory; the communications system; the system of rewards and penalties; and the " organizational charter ", described as " the whole body of purposes, standards, policies, and traditions of the organization as a whole ". This material was obtained by a careful interviewing technique, concentrated in particular on a key shop in the plant, the Hot Mills. It revealed important ties between teamwork and (*a*) efficiency, (*b*) human satisfaction; good teamwork was rooted in the technological process. There was little evidence of social distance between workers and supervisors; the load of supervision on the workers was light, and one reason found for this was that the worker's job had grown, in content and responsibility, rather than diminished over the years; there was a marked degree of co-operation between supervisors and workers. This was associated

with a free and informal system of communications, up and down the chain of supervision and also laterally. The influence of the union on the plant was broad, and there was no serious conflict of workers' loyalty between the company and the union. The workers' loyalty was strongest to the particular crew on which he worked, and then to the Ellwood plant and to the union Local. Above the city level, " a wholly different loyalty situation prevailed. The images and ideas which had been strong and the emotions which had been cordial became faint, or somewhat hostile, and in some instances non-existent. There was, in fact, a minimum evidence of loyalty to the National Tube Company, to the United States Steel Corporation, or to the National United Steelworkers of America (CIO) as such. This generalization did not often apply to the officers of the local union or to the local supervision. . . . As for the workers' membership in the steel corporation as such, or his sense of the corporation's organizational charter, our evidence may be briefly summarized. The average worker expended little thought or emotion of any kind on the corporation. The quality most clearly and commonly associated with it, however, was power. The opinion was widely held that the corporation acted strictly on a profit-and-loss basis. This was not particularly resented; it was expected and accepted."

The section of the book on " Life in the Mill " has been noticed here in some detail both because of the intrinsic importance of its findings, and because of their particular relevance to the theme of this article. A shorter section describes " Life outside the Mill ", showing the good integration of the community; a characteristic of the tube mill workers is " They are home-loving and home-owning people. Their job with its security is what makes them that way." Factors associated with the stability of the community were a labour turnover for the Works less than half the general American average for the basic steel industry; the number of kinship ties between workers in the plant; and their strong friendship attachments. Often a man

worked in the same group as his family's closest friends. Against this full background information, the account of the reactions to the threatened removal becomes real. The complexity of the ways in which these reactions played themselves out cannot be summarized briefly. In particular, the Chamber of Commerce led a widespread community movement designed to attract substitute industries to Ellwood, a movement which had very limited success. In the plant, the workers, led by the union Local and in close association with the plant supervision, further raised the productivity of the plant and provided evidence to demonstrate that through their skill (itself a consequence of the stability and good relations in Ellwood) the plant was producing tube more cheaply than the technologically more modern and efficient plant in Gary to which National Tube proposed to transfer the work. Mr. Goyder asks in his book, "When has a shareholder of a public company been known to complain at the Annual General Meeting . . . that the amenities of the area in which the factory was situated were endangered by reason of the company's activities?" *Steeltown* provides one answer: the union representative from Ellwood City, with stockholders' proxies in his pocket, rose at the annual stockholders' meeting of the United States Steel Corporation to appeal to the stockholders and Board to reconsider the grounds for the decision to move the plant. "We are appealing to you to consider the workers in Ellwood City." As a result of this personal presentation of the case to top management, the president of the Corporation met representatives of the union Local; he promised to resurvey the Ellwood question and himself to visit Ellwood City and the tube works, and almost a year later he came. He met at luncheon a wide group of representative Ellwood citizens, invited by the works superintendent; after lunch, on a tour of the plant, he was conducted through the various departments by the union representative from each. After his visit, it seemed—during the last six months covered by the research survey—that the move of the plant had really

been postponed. For how long, no one knew; least of all —apparently—the heads of the company and the Corporation.

Steeltown ends with an analysis of the problem revealed by the study and the conclusions reached. There is an intensely interesting analysis of the objective problem, of plans to meet it, and of actions: made first from the point of view of management; then from that of the union; then from that of the workers; and finally from that of the community. The many detailed practical lessons drawn cannot be summarized here; but it may be said that in general it appeared that local relations in Ellwood City were conspicuously good and co-operative. The conspicuous failures were in communication from top management outside Ellwood to the plant supervision and to the union Local in Ellwood.

" Religion " carries one reference in the index to *Steeltown*; it is to an appendix " The Churches " (between " The City Government " and " Social Organizations ") which assesses their rôle—" Ellwood is a city of churches "—as a focus for social activities. " From the standpoint of this enquiry, it is important to notice that the churches in Ellwood, for many years at least, had scrupulously avoided public discussion or participation in social and political questions, especially those of a controversial nature. It was perhaps natural, then, that when the move was announced there were no remarks of praise or blame for individuals or for institutions from Ellwood pulpits, nor were there any public suggestions or programs sponsored by a church or combination of churches as to how the crisis was to be met. One Protestant minister echoed a common view regarding the churches' participation in such a matter when he remarked of issues involving labor and capital: ' I say nothing. . . . There are several superintendents in the church—workers, too. The best thing to do is to keep quiet. . . . I myself favor unions on the whole, although I think they overstep themselves. I'm always for the working people. There should be a harmonious union between

the two groups, good men aware of each other's problems. But there was a man here in town who had to give up a good church. He'd said too much. I'm a gospel preacher. Take care of the spiritual side and rest will take care of itself.' "

What, if they have so little in common, is the relevance of *Steeltown* to Mr. Goyder's book ? The consistent, logical legal structure which Mr. Goyder is concerned to formulate has some resemblance to the logical structure of a system of geometry, built up from a set of initial axioms. Just as before making practical use of a geometry it is necessary to ask how far the axioms on which it is based correspond to the properties of the real world, so when Mr. Goyder makes recommendations for practical action it is important to examine the axioms on which he has built and to see how closely they correspond to the natural properties of the world to which he proposes to apply them. It is series of observations such as *Steeltown*, and theories built upon and tested against such observations, which enable this examination to be made.[1] Thus, much of the argument reads as if one axiom is that "the workers" not only know, but are actively conscious during the course of their daily round, of the legal structure and even the Articles of Association of the company which employs them. This is hardly consistent with the *Steeltown* findings outlined above, or with the experience in this country that in interviewing workers about their job, the answer to the question " Who do you work for ? " is commonly " Mr. X " (the foreman) ; and it would seem to imply a degree of clarity of thought and of consistency in behaviour which it is unrealistic to attribute to a worker (or, for that matter, to anyone else). Again, Mr. Goyder appears to use a basic assumption that the workers' feelings of frustration are due to *legal* provisions ;

[1] I have recently discussed elsewhere the present state of observation and theory in this field : " Levels of Expectation in Productivity," " Occupational Psychology," 25 no. 1 (Jan. 1951), pages 25–43—especially page 31.

describing the cause of frustration, " In a word it is the knowledge that in the eyes of the law the workers are means and not ends." I would suggest that amongst the many varied possible causes of workers' frustration, a more active one is awareness that, whatever they may overtly say, the behaviour of individuals in management, or of the company as an entity, has implied that the workers are treated as means and not as ends.[1] Of course, this behaviour and the legal provisions are in keeping with each other; but it is the behaviour, and especially day-to-day behaviour, which is " real " to the worker.

Although we may wish to question the assumptions beneath his argument, and hence the strength of the structure built upon them, this does not detract from the interest and value to current thought of the ideas which Mr. Goyder puts forward; especially that of the company as a Trust, the responsible company. Here he realizes that a company experiences a growth of " personality ". The evolution typically has three stages; in the first, a business is formed by a man with an idea, and its " personality " is for practical purposes a reflection of his. At the second stage with growth of the business, outside capital, shareholders and a board of directors are introduced; the third stage comes with the dropping out of the original single creative personality, so that the control passes to a group of executives of the second and third generation. The company by now has a " group personality " of its own. Mr. Goyder is concerned, in effect, to ensure the health of the company (and hence of the community of which it forms part) by ensuring that the formal legal structure is not in conflict with the reality; that the company is held together by a clear purpose; and that this purpose is morally acceptable. Here he comes

[1] The importance of behaviour as a channel of management-worker communication is well brought out in the excellent study, *Effective Communication in Industry*, by P. Pigors (New York: National Association of Manufacturers, 1949).

close to an American study by Hurff,[1] who analyses the passage of power in the control of large companies from the shareholders to the top management, and brings out how naturally management becomes a self-perpetuating entity with a " group personality " of its own ; Hurff too brings in the idea of trusteeship in discussing the aims of the management in relation to the interests of the general community.

Hurff analyses more critically than does Mr. Goyder the function of profits in the life of a company, pointing out the extreme differences of custom between managements in the handling of profits. Mr. Goyder would appear to take the simple view that profits are a major preoccupation of industry ; this I question, while agreeing that " as blood is the life of man, so are profits the life of industry." A possible hypothesis, consistent with the view that a company is an entity with a " personality " of its own, is that self-survival is of primary concern ; because in our economic culture one of the rules for private industry is that a company cannot long survive if it does not make a profit, industry is deeply concerned not to make a loss, but provided a certain margin is reached the importance of profit nearly always drops sharply (although profit may still happen to be regarded with great concern as a means of furthering one or more of a great variety of other possible ends). But the whole subject of motivation, both group and individual, is one where present knowledge and understanding are inadequate to meet major practical problems, and much further basic research is urgently needed.

One would, for example, like to know much more about the firm of Zeiss, whose Articles of Constitution Mr. Goyder reproduces in full in an appendix. Is it merely coincidence that links the continuing vitality of this firm under a Trusteeship with the fact that Prof. Abbe was outstanding for his

[1] *Social Aspects of Enterprise in the Large Corporation*, G. B. Hurff. University of Pennsylvania Press, Philadelphia, 1950. (London : Oxford University Press.)

contributions to the science of optics, as well as for the originality of the provisions which he laid down when handing his firm over to the Trust? Mr. Goyder lays stress on the responsibility of the Zeiss Trust to the workers and to the community; but the objects of the Foundation as laid down by Abbe appear to lay at least equal stress on the advancement of the natural and mathematical sciences and of precise technical industry (i.e., presumably Abbe's own fields of interest), and indeed these objects seem to have continued to loom large in the interests of the firm and to be still of major importance in animating and keeping the allegiance of outstanding staff. Mr. Goyder, again, mentions M. Barbu and the Boimendau Experiment in France; it is relevant to add that there appear at present to be about sixty such *communautés de travail*, and that a further number have failed, including those founded at Valence by M. Barbu after his departure from Boimendau. Studies such as *Steeltown* show the wide range of factors which need to be taken into consideration; and both show and set a standard for the patient and systematic research which is required.

A further value of Mr. Goyder's book is that, by bringing out so clearly the need for a purpose common to all groups in industry, it reminds us of the true practical importance of the gaps, represented by the differences in the ways in which they see the same objective situation, between the management, the workers, and other groups in industry. It is true that growing realization of the existence of these gaps in understanding has in the past few years led to a rapid growth of attention to "communication",[1] but an adequate understanding of the precise nature of the gaps is a prerequisite for successful action to reduce them. Such understanding comes by comparison of material presenting the same situation as it is seen by the different parties; Mr. Goyder presents a top-management view; *Steeltown* presents views

[1] A notable study in this field is *Effective Communication in Industry*, by Prof. Pigors, already referred to.

from the standpoint of the worker, middle supervision, etc
Much of the dispassionate analysis required to draw from
such material the necessary objective understanding of the
pattern of contact and discrepancy between the various
groups can only be done satisfactorily by an observer who is
recognized by all parties concerned to be disinterested and
impartial. Such study lies in the particular province of the
industrial sociologist; and because of the importance of
impartiality it is a sobering thought that in the Universities
of this country this subject is represented by only one lecturer
(in the Liverpool School of Social Studies); whereas in the
U.S.A. there are a number of University Departments, besides
that at Yale, which publish studies to compare, in scope
and quality, with *Steeltown*.

The two books here considered illustrate clearly the
underlying challenge which I felt at the time to be emerging
from an informal conference, at Broadstairs in 1948, between
persons with scientific and with religious interests who met
to discuss " Common Ground in Industry ". At this con-
ference, the scientists were prepared to meet the practical
needs of the world with as yet largely unused techniques
based upon the still rapidly growing resources of science;
yet they pointed out that it was not their function—in their
capacity as scientists—to decide the needs to which these
techniques should be applied: in other words, to define the
purpose towards which they should be turned. There they
looked for direction to the persons with a religious concern.
That challenge was expressed mainly (although even at that
time not wholly) in terms of the resources of the " natural "
sciences; that in the industrial field this challenge is already
fairly posed by the social sciences also is shown by the
comparison of Mr. Goyder's book with the way *Steeltown*
goes deeply into matters which are the raw materials of
human values, yet carefully (and properly) avoids all moral
judgment. The challenge can only be met by persons who
can bring together the Christian concern with purpose and
scientific knowledge of what techniques exist and what they

can and cannot do. Sir George Schuster is a person who has been peculiarly in touch with both sides, and his forthcoming Beckley Lecture [1] at the Annual Methodist Conference should provide an example of the kind of synthesis which I have in mind. The challenge implicit in Mr. Goyder's concern for industrial responsibility is one of understanding: understanding of what constitutes the problem, and understanding of what will in fact result from proposed change. It is a challenge worthy of the Christian Frontier.

R. G. STANSFIELD.

[1] *Christianity and Human Relations in Industry.* To be published in July by the Epworth Press (London).

A UNIVERSITY DISCUSSION ON
CHRISTIANITY AND HISTORY

A week-end conference on Christianity and History was held recently. Its participants were mainly university Dons engaged in teaching, both historians and members of other faculties. The nucleus was a group of senior members of the local university, which had been meeting periodically for about two years. To these were added guests from other universities and a few undergraduate members. The membership was predominantly but not exclusively, Christian, and within Christianity a very wide range of confessions was represented. One of the distinctive features of the conference was the meeting of differing points of view. No attempt was made to reach or formulate agreed conclusions, but attempt is made in what follows to indicate some of the main issues raised.

ONE of the main questions proposed in the programme was: "What difference should the fact of my being a Christian make to my understanding of history?" There was a very general agreement throughout the discussions that the distinctive virtues of the

modern academic historian largely coincided with those of the Christian. These included a regard for persons, a valuation of the past as something important for its own sake, a respect for the sacredness of fact, an attitude to the subject-matter which, while not that of moral judgement, is not one of indifference to the issues of good and evil.

It will follow that Christianity, so far as it fosters these characters of mind in the Christian, will to that extent make him a better historian. This did not form a main topic of discussion, because it was not controverted; but it is perhaps worth calling attention to this background of agreement. It represents a change of attitude in the fairly recent past (Professor Toynbee has called attention to this in another connection). Not so long ago it would have been natural to assume that religion must restrict freedom of thought, rather than promote it, and that true openness of mind belonged more naturally to a secularist attitude.

Not only such virtues seemed common to modern academic historians and Christians. The assumption that history is an unique process of unrepeatable events (the "linear" as distinct from the "cyclical" view) is certainly shared by the Christian and the historian. Indeed, in this, as in many of the other things, it seems clear that it is a case not only of coincidence, but of historical indebtedness. The modern academic tradition of historical writing owes many of these things to Christianity.

None of these points were the real centre of discussion. Even the question of the historical indebtedness of the modern historical tradition to Christianity is not crucial; for many humanists might admit it, and yet say: "However this tradition may historically have originated out of Christianity, it has now become freed from its origin, and it is now open to us to acquire it without passing through the phase of religious belief."

Thus it is open to the humanist to concede all that has so far been maintained in this paper and still assert that there is fundamentally no connection between a man's being a

Christian and his being a good historian. And not only to the humanist. Some Christians also argued that their Christian attitude to history operated at a different level from that of their historical understanding, leaving the latter unaffected. Thus, the Christian attitude becomes operative when the Christian historian makes history an object of contemplation, when he makes moral judgements upon it, when he regards it as the scene of God's working, when he knows himself to be involved, through prayer, with the actors in it. But his work as a working historian is conducted at a different level from this, and at this level he shares the standpoint of the humanist historian. No doubt the Christian historian is conscious of a tension, which may be painful, between the two attitudes: but tension is part of Christian life in this world.

Other members were dissatisfied with this two-level view. It seemed too much like keeping one's Christianity in one compartment, and one's history in another. This was the main point round which the discussion turned.

The two-level position seems to be not only congenial to many habitual assumptions, but actually to be verified by experience. If we survey the books (and perhaps still more, the articles) of those who would be recognized as the leading contemporary historians, we should in many cases be puzzled to determine which are written by Christians and which are not; and even where the difference is unmistakable through some nuance of attitude or tone, still they are clearly all working within the same intellectual tradition. Is not this in itself a sufficient proof that being a Christian is not fundamentally related to being a historian? There is this further fact also: the technique of modern historical scholarship can be acquired, there is a recognized method of training young men and women to be historians, through the familiar curriculum of honours courses at universities, examinations, research degrees and lectureships. It is not enquired whether the students are Christians, and making them Christian forms no part of their training. How in

face of these facts is it possible to maintain that one's being a Christian has any effect on his being an historian?

In spite of its apparent strength, this position was nevertheless questioned upon the following grounds:

Training to be an historian is more than the acquisition of a technique. It is perhaps possible to ignore this fact so long as the historian confines himself (as modern historians increasingly do) to research on limited problems and to the writing of special histories. But can an historian write a general history which is not sustained by a basic belief or attitude? Has not the distinctive tradition of modern historical science (quite a recent tradition, as Collingwood insisted) been based upon a certain liberal humanist philosophy? Hasn't the training of the student meant something more than equipping him with a technique, namely the educating of him in this philosophy? Certainly the Marxist, who rejects this tradition of historical study, would claim to discern in it a definite ideological foundation of its own. Perhaps the concentration of some modern historians upon technical problems is itself in part an escape. Engagement in general history would involve reliance upon a general view which they are unwilling to justify.

The liberal humanist tradition contains Christian elements in itself. It is itself part of the Christian culture (what some recent writers call "Christendom") which is now crumbling. The morality of the last century was part of the same culture; it also, though it had a Christian source, could be practised equally by Christians and non-Christians, and one could be educated in it without being a Christian in religion. It appears that this morality cannot be sustained indefinitely without a new recourse to its transcendent source. May not the same thing be true of the modern tradition of historical science? If so, then the empirical and undeniable fact that Christians and non-Christians can at present share in the same tradition, may be a transitory one. It may be necessary in the long run for the Christian historian also to re-attach his history to his religion.

The feeling that this is necessary was common to those who questioned the two-level view. According to them the Christian needs to work with a theological view of history. He might seem to need it most obviously in his understanding of the particular series of events which led up to the Incarnation and followed from it; but this particular approach was not explored (it was one of the gaps of the conference). The argument was taken direct to secular history, and theological categories were felt necessary for a true understanding even of this, especially in catastrophic periods, e.g. for an adequate account of the rise and fall of Hitler.

What would such theological history writing be like? It must be expected that a new recourse to religion won't simply give the historian a renewed licence to carry on in his present courses. It will hardly re-confirm him without transforming what he does. But on what his work might look like, very little light was shed. Doubters naturally conjured up visions of mediaeval historiography, which was certainly theological. But that was not the model in the minds of most of the other party. What they were feeling after was a theological historiography which should somehow incorporate the gains of modern historical scholarship. But a search for actual specimens of this kind of writing produced only one acceptable suggestion, Charles Williams' " Descent of the Dove ".

The Teaching of History

One meeting was devoted to the teaching of history, both in universities and schools. Here one fact which seemed to emerge was that historians of high academic repute do not on the whole write school-books. To the question: Who then does? no very clear answer seemed to be forthcoming.

History as a subject of education has an importance beyond that of training the student in the methods of historical scholarship. It performs an essential social function, as a vehicle for the passing on of social tradition.

It seems a distinctive character of our civilization that in it this tradition is passed on in the form of history. In other societies, perhaps in most other societies, the vehicle of social tradition has been not history, but myth. The exact importance of the fact that in our society this educational rôle is played by history was not explored. That it is important seems clear if we reflect on the attempt made in Nazi Germany to restore myth deliberately to this rôle. Perhaps a social responsibility of the historian is to preserve the educational tradition against the encroachment of myth.

LETTER TO THE EDITORS

GAMBLING

Sir,

It has been suggested to me that as Chairman of sub-committee of the Church Assembly's Social Commission which drew up the Report on Gambling upon which Mr. George Goyder offered some "Second Thoughts" in your April number, I might wish to make some comments for the attention of your readers. If I respond to this suggestion, however, it is purely in an individual capacity and without any pretension to present any "official apologia"—which would in any case demand more space than you could offer—and with no desire to commit any of my colleagues to such few personal observations as I am led by Mr. Goyder's contribution to make.

I confess that I much prefer Mr. Goyder's "Second Thoughts" to his first ones, to which I listened with some dismay from the gallery of the Church House during the Assembly debate. I think he is quite right to insist, as he now does, on the importance of the distinction between organized gambling and gambling "within what may be described as a closed circle", and to recognize (at any rate by implication), as so many critics of the Report have not, that the Report was assuredly *not* "extending a blessing"—as was sometimes said—to the former. This was in particular made abundantly clear by the strong sentences near the top of p. 38 of the Report, where it was further pointed out that the "dangerous concentrations of economic power" represented by the "gambling industry" (an

expression with very singular—and sinister—implications) constitute for our society not merely a moral but a sociological problem. I shall return to this point, but I think I can speak in this instance for my colleagues on the Commission when I say that they have been greatly disappointed that their Report has been so generally discussed—as indeed Mr. Goyder seems content to discuss it—as if it concerned no more than problems of individual ethics.

Mr. Goyder's first objection to the toleration even of "closed circle" gambling is that it "may be habit-forming even when played for small stakes". This of course raises the whole question of what Temperance is to be supposed to mean for the Christian. My dictionary defines it as "habitual moderation in regard to the indulgence of the natural appetites", and as I understand Christian teaching we are to regard this cardinal virtue as one we are, in dependence of course upon Grace, to strive for without undue alarm about the strains to which the process may subject us. A cocktail may conceivably be "habit-forming", so may a cigarette—still more so, if it comes to that, a sleeping tablet; of course we are morally bound to be careful about our indulgence in all these things, but a Puritan timidity about them seems to me the very contradiction of the "life in faith". It implies, on the contrary, surrender to spiritual fatalism, a distrust of the Grace upon which we should confidently rely if we are honestly seeking it. The mood in which the Christian's habitual response is that "it 's safer not" is, I understand, known to moral theologians as "tutiorism" and almost unanimously reprehended by them. As a matter of fact, I do not believe that gambling is nearly so "habit-forming" as its critics often suggest. Some who try it have the sense to discover pretty soon that, economically speaking, it is what it is universally described as being—a "mug's game". Others keep the practice within bounds for different, if not better reasons. If I may take myself as an example, the only time I ever made a bet upon a race-course I won 15s. 6d. and was so surprised and delighted that I have never made another.

Mr. Goyder declares that "the essence of the argument against gambling is to be found in its appeal to the motive of covetousness". This quite gratuitous, and in my view erroneous, assumption is dealt with at some length in our Report (pp. 52–53). Very few people are stupid enough to suppose that they are likely to make more than they will lose by gambling; and the moral argument against the habit can be much more effectively founded on its easy degeneration into an irresponsible prodigality than upon any encouragement it may offer

to acquisitiveness. As a matter of fact, over-anxiety about economic security is as common a deterrent from gambling as any strictly moral motive, and many who pride themselves on the virtue of their abstinence in this regard may be merely manifesting their close-fistedness. They may congratulate themselves upon their prudence but they should avoid making it an occasion for moral complacency.

Mr. Goyder makes much of the value of setting the right example, and the obligation to do so that lies upon us, as Christians. This is a perfectly valid point, but I am by no means sure that it always—or even commonly—carries the implications that he seeks to draw from it. Gambling on the scale and in many of the forms in which it manifests itself in our society to-day is a gross moral and social evil, and it is of great importance that we should persuade as many people as possible that this is so. If we indulge in wholesale and indiscriminate condemnations we are very unlikely to do so. In the first place, temperance in this as in other matters is often a far more effective example than abstinence. And secondly, the man who feels that to take a ticket in a club sweepstake or play cards for small stakes involves no defiance of his conscience, will never be won to take the problem of gambling seriously if we insist on stigmatizing these transactions in the same terms as we apply to systematic addiction to the " pools " or the " Tote ". He will dismiss us as cranks, and in my view he will be perfectly right to do so. Christian fidelity is not best exemplified by identifying casual amusements with moral offences. Sin is a grave word, and we should be careful how we use it, more especially about the diversions of others. We may recall a famous " clerihew " :

> Dr. Clifford
> And I have differed.
> He disapproves of gin ;
> I disapprove of sin.

Space forbids my pursuing my differences with Mr. Goyder much further or explaining why (but perhaps it is because I do not regard myself as a " Protestant Christian ") I do not expect to find in Scripture the sort of categorical answers to moral problems that he would bid us look for therein. That is not the way in which I believe the Bible was ever intended to be used. But this, and many other points in his article, I must leave aside, only advancing one further consideration in conclusion. It is that Mr. Goyder, in common with almost all the critics of the Report, is going about the discussion of this grave evil the wrong way in treating it so exclusively as a personal matter.

Gambling has become the menace which it undoubtedly is to-day largely because our social order is failing to provide some of the normal satisfactions which men rightly expect to find in it, and in the absence of these they are led to seek compensation in abnormal directions. Unless we face this fact we may be as moralistically scrupulous as it is possible to be, but we shall fail in what our Faith demands of us because we shall not be realistic. It is sadly indicative of how completely religion in this country has come to be identified with individual ethics, that the chapter in which a thorough survey of the problem is made from the standpoint of Christian sociology (Chapter V) has gone entirely without comment from critics of the Report. May we hope that when Mr. Goyder proceeds from "second thoughts" to third ones he will ponder the implications of this fact, and so perhaps be led to see the problem in better proportion?

Yours faithfully,

MAURICE B. RECKITT.

REVIEW

The Science of Humanity. By K. G. Collier. Foreword by Sir Fred Clarke. Thomas Nelson & Sons. 12s. 6d.

Mr. Collier's theme, "the nature of the frontier country of sociology", is one of special interest to the readers of this journal. His book is an exposition of the character of the scientific consciousness, of its application to the social sciences, and an outline of modern society as these sciences reveal it. It is written from the standpoint of a professed Christian who is also a good sociologist and evidently a gifted teacher. The book has incurred some justified criticism for trying to cover too much ground, but it will be of great interest and usefulness both to students of sociology and to many general readers.

There are points for criticism. Rather too little space is given to the definition of what Science is; and this is closely limited to the criteria of verifiability and measurement. It might have been better (from the author's own point of view) to pay more attention to Science as what the scientists are doing, a social activity primarily dependent upon a spiritual hunger for truth, and upon observance of the obedience and the ethic which make the pursuit of truth fruitful. This aspect of

the matter, emphasized notably by Professor Michael Polanyi, is important in Mr. Collier's own perspective. On the other hand, rather too much is given to topics less central to his purpose. But the book is brilliant as an informal introduction to the positive social science of the present day—that is, to the use actually being made of scientific methods for the regulation of human affairs.

Most of those to whom this work will appeal will probably have gathered at least some previous idea of the importance of the "statistical" principle in current scientific thought from popular writings on atomics. This principle, the "calculus of probability", has only lately leapt into dominance as the criterion of scientific "certainty" (or the substitute for it), although it was perhaps unconsciously implicit in scientific thinking from a much earlier time. Mr. Collier introduces this calculus early in his survey, *apropos* of the Mendelian factor in genetics, explains it with admirable clarity and keeps it well in the reader's mind throughout. Nothing could be better, for the statistical calculus is of outstanding importance in the design and application of nearly all those "social techniques" which are now increasingly recommended and applied to the practical management of civilized societies; and if democratic responsibility is to survive, this and many other instruments of positive social science will need to be better understood by the ordinary citizen. He could have no better guide than Mr. Collier, who keeps his respect for scientific method well on this side of idolatry, while he expounds its necessity as an approach to modern social organization. His Christian perspective keeps him fully aware of the limitations of all knowledge about human affairs derived from measurement and calculation.

Mr. Collier not only describes, but shows by example something of the mental disposition we shall need to acquire if we are to make use of sociological science and its techniques without becoming enslaved by them. Some day he should write a more concentrated essay on the principles that should regulate the use or non-use of available means to control social behaviour from outside—means that are rapidly becoming more and more formidable. The present study is, of its nature, factual and descriptive—and healthily so; it loses no opportunity to tell the reader to think for himself, or to go and see for himself. It will give intelligent enquirers about as good a general introduction as they can find to this realm of discourse—and also an amulet against some of its delusions and dangers.

P. M.

The Life of Baron von Hügel

Michael de la Bedoyere

The first full study of the famous religious writer and philosopher, by the editor of the *Catholic Herald*; the story of a remarkable personality, based chiefly on unpublished letters and diaries. With 8 pages of plates. 25*s*. net

Books by Baron von Hügel:

ESSAYS AND ADDRESSES ON THE PHILOSOPHY OF RELIGION. 2 vols. Each 10*s*. 6*d*. net

LETTERS TO A NIECE. 8*s*. 6*d*. net

THE REALITY OF GOD and RELIGION AND AGNOSTICISM. 15*s*. net

Coming Shortly

The Betrothed

[*I Promessi Sposi*]

Alessandro Manzoni

The most famous of Italian novels, *I Promessi Sposi*, renowned as a story and for its moral, religious, and political themes. This new complete translation by Archibald Colquhoun puts the dialogue into current language as Manzoni did, and presents for the first time a worthy English version of a classic which is as alive to-day as when it was written. 608 pages. 15*s*. net

OBTAINABLE AT ALL BOOKSELLERS

DENT

PHILIP DODDRIDGE

1702–51

His contribution to English Religion

Edited by GEOFFREY F. NUTTALL

Philip Doddridge, who died just 200 years ago, is best known for his hymns and for the Dissenting Academy which he superintended. His warm heart and the breadth of his interests made him tireless in the cause of Christian Unity. A Baptist, a Methodist and a Unitarian here join with four Congregationalists in assessing Dr. Doddridge's contribution to English religion.

7s. 6d. net

FREEDOM IN ACTION

PETER R. ACKROYD

The Book of the Acts portrays a company of men and women who have found in Christ freedom from all that might hinder their service to God; and it shows a power to set men free. In our reading of the Bible, we need sometimes to take a larger view and to see the whole message of a book or writer. The author gives us a broad picture that makes subsequent study of the details more helpful to the general reader.

3s. 6d. net

INDEPENDENT PRESS LTD.

Memorial Hall, London, E.C. 4

BASIL

The Future of Private Enterprise

By GEORGE GOYDER *La. Cr. 8vo. 9s. 6d. net.*

"Deserves the closest attention by all those who see that the palsied hand of State paternalism holds no solution whatsoever for the industrial troubles of our time".
Paul Crane, S.J. in *The Catholic Herald.*

Christian Faith and Practice

By LEONARD HODGSON *Demy 8vo. 8s. 6d. net.*

"As lucid in statement as it is sound in substance"
The Times Literary Supplement.

"A model for all". *The Methodist Recorder.*

Essay in Physics

By LORD SAMUEL *Cr. 8vo. 7s. 6d. net.*

With a letter from Dr. Albert Einstein.

A brilliant criticism of modern physics.

"The combined modesty and daring revealed in this essay evoke admiration.". *The Times Literary Supplement.*

"The challenge for which the twentieth century has subconsciously been waiting." *The Economist.*

Logic and Language

A collection of Philosophical Articles.

Edited by A. G. N. FLEW. *Demy 8vo. 16s. net.*

"A most welcome collection". *The Hibbert Journal.*

All who heard the "Philosophical Conversation", recently broadcast in the Third Programme, in which the editor of this book participated, will find the work of great interest.

BLACKWELL

The World's Greatest Bookshop

FOYLES

Large Dept. for Religious Books

New, secondhand and rare Books on every subject.

Subscriptions taken for British and Overseas Magazines.

119–125 CHARING CROSS ROAD, LONDON, W.C. 2

Gerrard 5660 (16 lines) ★ Open 9–6 (inc. Sats.)

A Journey of Discovery from Yarmouth to Portsmouth

FORGOTTEN PORTS OF ENGLAND

George Goldsmith Carter

The author combines personal observation with history and folk-lore in a fascinating account of his visits to the Forgotten Ports of England. The majority of the superb photographs were specially taken by the author and form the perfect background to his prose.

Ready July 2nd.

212 *pages.* *Over 50 illustrations.* 21/- *net.*

From all booksellers

An EVANS Book

MOWBRAYS' BOOKSHOPS

Any book advertised in *The Frontier* may be obtained from Mowbrays' bookshops by post. Although chiefly concerned with religious books, these bookshops are also well stocked with general literature and with selected children's books. Book Tokens are exchanged and sold.

A. R. MOWBRAY & Co. Ltd.,

28 MARGARET STREET, OXFORD CIRCUS,
LONDON, W. 1.

9 HIGH STREET, OXFORD. 5 ALBION PLACE, LEEDS, 1

39 CANNON STREET, BIRMINGHAM, 2

44 BRAZENNOSE STREET, MANCHESTER, 2